THE INQUIRER
INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER
No. 6030 Saturday, February 1, 1958 Price 3½d.

ZETA AND THE TOM-TOMS

IF the oceans of the world can be used as a source of energy, it seems right to say that water can now be made to burn. This is a startling business. The promise of it has been made possible apparently by the work of about fifty men in the construction of a vessel called Zeta. The discovery seems at least to be as important as the discoveries connected with Sputnik.

Yet Zeta has been greeted with some of the psychological difficulties connected with Sputnik. Just as the ideological and national tom-toms began to beat in the nationalist underworld, either in triumph or near despair, when the earth satellite began its journey, so they have been beating, even if not quite so loudly, about the announcement of Zeta. "We got there first", tap out the tom-toms. Or, "We made water burn quicker than anyone else". And into the new age of hope and possible terror that the discoveries are creating, the tom-tom beaters expect to march with their fetish rags flying and their magic potions untouched.

Sir John Cockcroft

The creators of Zeta do not belong to this underworld. If Sir John Cockcroft is representative he has shrugged off for them, almost with indifference and contempt, the notion that it matters very much who gets there first with the new scientific discoveries. Outside the tom-tom world science is regarded as universal. True, the scientists are forced to listen to the tom-toms but, no doubt, they know them for what they are worth. Wherever scientists are working at similar problems the answers are bound to come sooner or later wherever the work is being carried out. Given similar cultural conditions similar results will be reached. The notion that one nation can get "ahead" of another in scientific accomplishment belongs now mostly to the tom-tom beating. But the sinister rattle is there, sounding in the jungle, and the possible terror of the future does not lie in what science is doing but in what the jungle-world will do with it.

The Royal Family

This world may just as well be recognized for what it is, and no excuses offered. It can destroy as completely as the mass superstitions of the past destroyed. Royalty in this country, for instance, with no one actually intending it, has been turned into a kind of social magic. As a consequence, the suggestion has been forced that Prince Charles may have to be educated abroad, or in private, because reporters and photographers are making his education in schools in this country impossible. The private life of the Royal family is being harassed through a kind of persecution by the Press.

The tom-tom beating Press, which places the magic and the fetish around the Royal family, is now ruthlessly destroying what it has created. Princes in the past could be educated in the universities. What chances have Royal children in the future to be educated in such a manner? What chance indeed have they to live an ordinary normal life? The demands made by modern publicity, force public figures to live in the newspapers or on the television screen most of their working hours without the slightest desire on their part. This could destroy all desire to be a public figure or to serve. The vulgarization of common life can drive a good many people out of it; and this is a matter of painful concern. The tom-toms beating continuously tends to bring everyone down to their level, or sets up a passionate desire in some to get away from their uncouth noise. The tom-toms are beating insistently in this new scientific world, and it is an open question as to who is going to win—the men who are beginning to live universally on the globe as a single habitation for all men, or the fetish mongers, tapping out their primitive messages in their little demarcated jungle worlds.

A Question for Religion

It may be a serious question for organized religion whether the levels of what passes for culture in so much of the Press and public life should be regarded as outside criticism or condemnation. A new Puritanism is required, one that will distinguish between the shoddy, decadent, and the real thing. Sometimes organized religion seems to be falling over backwards to meet the shoddy on its own terms. After all, so runs the argument, the shoddy is there, ought we not to accept it and come to terms with it? A new Puritanism could very well ask for new standards of cultural behaviour, very near home. The tom-toms can beat sometimes too near and crudely to some forms of organized religion for it to stand in judgment on what it sees elsewhere.

The great religions began not by playing down to the popular and accepted but by defying it, and setting up standards hard and strict in comparison. There are various ways of doing that in the present without bowing to the traditional taboos. The demand, for instance, for a Press that will not degrade may be one of the standards. Contrary to some opinion this is not easy. But how many religious bodies care actively about it?

PAUL OR JESUS?

By G. O. Sempill

(The sermon referred to below was preached in a church of the Church of Scotland)

AFTER preaching recently in a strange church I met two elderly ladies of the congregation. Obviously they were experienced sermon-tasters. Having got over the usual polite nothings, they took me somewhat aback by remarking that it was an interesting change to hear a sermon about God. God, it appeared, had been relegated in their minds to some hazy kind of reverend background against which it was Christ the Saviour who stood out as the dominant figure. They could probably have told me more than I could have told them about "justification", "election", "predestination", "adoption", "redemption", "atonement" and all that sort of thing, but on God they were weak.

The attitude of these two old dears was typical probably only of the oldest surviving generation of church-goers. The younger generations think very differently. But the younger generations are mostly outside the Church. It is therefore not very easy for a minister to find out how their minds work upon religious matters; but what many of those who have left the Church take to be the Church's teaching appears to be something like this :—

> "God perceived that men cannot pull together; that they were always trying to get the better of one another; that they cheated and told lies and, if they could not get their own way by cheating and lying, they killed one another. God considered such behaviour sinful and could not put up with it. But mankind was part of his own creation, and he wanted to have mankind at one with him. So he took his one and only son, who had been with him from the beginning of time—which, incidentally, made the son the same age as his father—and turned him into a man by causing him to be born of a woman. God's desire and purpose in doing this was to show his love for mankind. But somehow very few men recognized that Jesus Christ was God's son. Only those living in the tiny country of Palestine had any chance of meeting him, and showed no sign of changing their ways. So God decided that the only way he could be appeased and could allow the human creatures he had made to become at one with him again was to sacrifice his own son to himself—a thing which the most depraved of mortals would scruple to do.
>
> "For this sacrifice to himself God chose the particularly cruel and revolting method of public crucifixion. But though he allowed his son to be sacrificed in this way, he did not allow him to die. He took him instead, body and soul, up to heaven where he has sat ever since, at God's right hand but supplanting God as judge and dividing his time between failing to rule the people on earth and interceding with God on their behalf. Somehow or other this sacrifice of the son is to be regarded as the atonement for the sins not only of those who killed him but of all men before and after; that is to say, it achieved God's purpose of making mankind at one with him. How it can be said to have achieved this when men are still not noticeably at one either with themselves or with God is euphemistically called a mystery, into which it is presumably irreverent to investigate further."

Such reasoning is doubtless a travesty of the Church's teaching, but it is something like that that our disillusioned but more thoughtful younger people are thinking. It is little wonder that they are leaving the Church.

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Before they have gone beyond recall is it possible to get them to make allowance for the fact that when Paul wrote his epistles to the various churches he had founded, he was writing to people whose background and outlook were totally different from ours? In Paul's time Mithraism, of which we are gradually getting to know more, was already an ancient cult compared with the parvenu Christ-cult, and was a very powerful rival to it. To gain a hearing at all Paul had to speak and write language which those he addressed could understand. If he could write to us today, the meaning of his teaching might not be very much different, but his language would have to be—and it would be worth hearing. What bedevils the present situation is the doctrine of the inerrancy of scripture. It is belief in that doctrine which has led past expositors to lean over backwards in their attempts to squeeze into modern terms conceptions which simply do not fit the channels of modern thought.

Let it be remembered also that Paul's letters were written before the Gospels. All that his Gentile audiences knew about Jesus was what he himself had told them, and what he had told them had come, so to speak, out of his own head. He had never met Jesus himself, and he did not have the Gospels, as we have, to guide him in his thinking. All he knew about what Jesus had taught was what he had heard from other people, and what he had heard does not appear to have been altogether to his liking. Christ, for Paul, was not the man Jesus but a theoretical rival of the saviour-god of Mithraism.

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Paul's philosophical system has profoundly influenced the course of history, and that influence has, in the main, been for good; but it is a system about which theologians have argued unceasingly ever since it was first enunciated. Theologians will be theologians, just as boys will be boys, and so it is probable that they will go on arguing about it till the end of time; but the value of their lucubrations is not always immediately apparent as other than soporific. They have done nothing to discourage wars between Christian nations and have sometimes been their cause. There is something wrong somewhere when Christian nations have been participants in the bloodiest and bitterest wars that have ever been fought. Can it be that too much heed has been paid to Paul and not enough to Jesus? At any rate, God's method of commending his love to us, if it be as Paul declared it to be, has been singularly unsuccessful. The conception of God that we get from Jesus, inadequate to our needs as it may be, is truer and more believable than the one we get from Paul.

Part of the difficulty, however, of reconciling the viewpoints of elderly sermon-tasters with those of the moderns who shun sermons and disparage Paul is the paradox that if it had not been for Paul it is unlikely that the Gospels would ever have been written or that we should ever have heard of Jesus. But now that we have heard of him, and even though we know that he sprang from a human womb, are we not right to prefer him as guide and counsellor to one who sprang only from a human mind?

UNITARIANISM IN CANADA—II.

By A. Phillip Hewett

(The Rev. A. Phillip Hewett, one-time minister of the Old Meeting House, Ipswich, is now minister of the Unitarian Church, Vancouver.)

A QUESTION which no doubt arouses a good deal of interest in Britain is why Unitarian churches should apparently find it so easy to expand on one side of the Atlantic and so difficult on the other. It would be a considerable overstatement to say that expansion in Canada is easy, and too much should not be made of the increases that have taken place (which are impressive when stated in percentages but more modest when expressed in round figures—after all, five thousand is no large membership in a nation of more than sixteen million people). But none the less, it remains true that it is easier to attract newcomers to Unitarian churches and to hold them when they come to Canada than it is in England.

Part of the explanation may lie in the general pattern of North American society, where the idea of going to church has a greater appeal to most people than it has in Britain. At the same time, the factors drawing people to Unitarian churches differ radically from those drawing people to other churches. Social pressures are at a minimum, as are social attractions. The church services and the discussion groups draw the largest attendances, purely social affairs often the smallest. The reason for this is that Unitarians tend to be active in many other types of organization and therefore do not rely upon the church to provide a centre for their social life. It is generally true that those attending Unitarian churches would not feel the slightest inclination to go to any other sort of church—in fact, many of them stayed away from church for years before discovering Unitarianism. The most that can be said for social factors in the situation is, therefore, that a man would not be looked upon as odd by the general public because he goes to church, whatever sort of church it might be.

Many young couples have undoubtedly been drawn to Unitarian churches in the first instance because they have wanted help with the religious education of their children. They may have tried and rejected orthodox Sunday Schools, often with some dismay at what the children brought home of their teaching there, and brought the children to Unitarian churches because they were in search of a broad, balanced and progressive approach to their religious development. Frequently they have been surprised to find that the adult activities of the church appeal very much to themselves.

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The chief factor, however, is the steps taken by the churches to make their existence and their principles known. The most effective form of publicity is undoubtedly personal recommendation from friend to friend; people's friends often tend to share their views on important subjects. But more general campaigns have met with considerable success. A recent series of six weekly advertisements in the local Press brought in over 120 inquiries about Unitarianism to one church.

There is much that must remain mysterious in the complex factors which bring newcomers to church and make a church seem attractive or unattractive to them. One other point, however, deserves mention. In none of the Canadian Unitarian churches is there any attempt to minimize the differences between themselves and other churches. The newcomer is aware the first time he attends that this is a church which is very different from the traditional and conventional type. I had scarcely realized how strong an influence this is until I talked with a Canadian Unitarian who had recently returned from a visit to Britain. He was amazed, he said, on visiting a Unitarian church, to find that it used the *Book of Common Prayer*. Such a report seemed odd at first sight, but on further reflection it became quite apparent that *Orders of Worship* has far more in common, both in form and content, with the *Book of Common Prayer* than it has with the sort of service now to be found in the Unitarian churches of Canada. Here the traditional forms of language are cut to a minimum, while some usages almost universally retained in the British churches (such as the repetition of the "Lord's Prayer") have completely disappeared. No doubt there has been some loss in the process. It is not easy to devise new forms of words which preserve the poetry of the old. But on the whole it is felt that whatever sacrifices have had to be made are well worth while in the interests of a deeper sincerity and a meaningful vocabulary. They are sacrifices which every form of religion has had to make when it has departed from the usages of its predecessors.

Theological differences within most Unitarian churches in Canada are probably wider than they are in England, as a result of the large numbers of people from varying backgrounds who have been drawn in. This has enhanced the difficulty of finding adequate forms of expression and worship which will do violence to no one's conscience. One recognition of this is an increasing use of the practice of silence in prayer—a step which is not in itself a compromise but represents a positive contribution to worship, recognized as such by many historical forms of religion. On the whole, there is a feeling among the members of Canadian Unitarian churches that they are participating in a new venture in religion. There will be much experimentation and many mistakes, but the end in view seems worth all the effort.

COMMENT

A Question of Precedence

THERE are few occupations so productive of good to humanity as the medical profession, so that it is a source of regret that a head of one branch of the profession, Lord Moran, should speak in public so disparagingly of the general practitioner as a man who has "fallen off the ladder". It may be, of course, that the present organization of the medical profession enables consultants to earn fees that are far beyond the powers of the general practitioner, and it is true that the work of the specialist is often fine and striking within a limited field in medicine. But the health of the nation as a whole is predominantly in the hands of the family doctor, whose skill in diagnosis and treatment puts hundreds of thousands every year in his debt. Such judgments as that of Lord Moran are apt to impair that confidence between the patient and his doctor which is requisite for successful treatment.

Not In Our Stars

There are many people who speak of the lack of understanding and goodwill between the countries of the West and the Communist bloc as though it were something inevitable, predestined. But I am convinced that in this matter, as in any other, "the fault . . . is not in our stars but in ourselves". Sir Julian Huxley in his W.A. White Memorial Lecture put this most effectively, when he said that one of the reasons why the split is so grave is that we ourselves have magnified both its size and its gravity by thinking about our admittedly serious difficulties in terms of black and white.

For many Western people the Russians are not so much human beings, but, "in some non-rational, absolute sense", just "enemies". Perhaps things might be better were we able to feel the moral in the well-known story about the Irishman who at the last moment had to take the place of another and gambol with the great black bear in his cage. As the animal shuffled up to him and placed his paws on his shoulder, he nearly fainted with fright; but what was his relief when a whisper came from the midst of the hairyness: "Don't be frightened, Pat; I'm nothing but a poor ould Oirishman myself".

Litter and Open Spaces

The welfare state has made it possible for a greater number of our young people than ever before to enjoy the delights of the open countryside and the distant moorland. We are, therefore, indebted to those individuals and associations which make it their job to preserve and extend facilities for access to the country. At present, the Ramblers' Association is in opposition to the intention of the West Riding County Council to negotiate for a series of footpaths giving access to uncultivated moorland.

Since, however, the Minister of Housing and Local Government is asking for the right to walk over uncultivated moorland and not merely for footpaths, the Association is making a firm protest. It is held that the right of full access is a natural corollary of the provisions of the National Parks and Access to the Countryside Act, 1949.

No one, however, who has seen some areas of the uncultivated countryside after a public holiday will be without sympathy for the landowner, who naturally is averse to a visitation by hordes of people who seem to have no idea of how to behave, but whose activities might have been in the mind of the author of the *Wisdom of Solomon*: "Let none of us go without his share in our proud revelry: everywhere let us leave tokens of our mirth". It is to be hoped that the Private Members' Bill to make the wilful deposit of litter a statutory offence, which comes up for a second reading on January 31, will reach the statute book. Everything, however, depends in such matters on the strictness with which the statute is administered.

The Human Touch

It is satisfactory that the Prison Commission have felt justified in extending to prisoners serving sentences of two years or more in all regional training prisons the practice of granting home leave. The purpose of this practice is to restore self-confidence by showing trust, to allow of contacts with possible employers; and to renew home ties. The period of leave is five days, to be taken between two and four months before release. It is all to the good that this combination of humanity with discipline should be introduced as widely as possible; but, of course, all depends on the human factor. Our police and prison staff are doing a great work in spite of shortage of recruits and institutional disadvantages, but occasionally there are incidents which show the necessity for full public interest in their work, as in the case in Manchester where two detective constables were ordered to pay £187 10s. damages to a man of 50, weighing 7 stone, whose ribs they had broken during interrogation, although in a criminal action they might have been entitled to an acquittal.

A United Nations' Army

The United Nations correspondent of the *Christian Science Monitor*, Wm. R. Frye, has, in a book published under the auspices of the Carnegie Endowment for International Peace, urged the immediate planning of a United Nations Force which will come into being immediately on the outbreak of acts of hostility between member-states. The Charter of the United Nations envisages the possibility of a necessity for actual military operations by member-states, and requires each member-state to agree with the Council by a separate treaty upon the nature and extent of the forces it can supply at call.

Mr. Frye, no doubt, would like to see the United Nations Expeditionary Force raised to deal with the Suez Canal trouble both enlarged and kept in being as a future force to carry out the will of the United Nations; but he knows that in the existing circumstances the member-states would not bear the expense. He contents himself with asking that all members should set aside and designate certain troops for mobilization in an emergency, for "patrol, observation and police duties". Thus a body would be ready to mobilize and act without hasty improvization. It is to be hoped that this suggestion will be speedily acted on, for, after all, it is no more than what is already demanded by the Charter of the United Nations from its member-states.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

ROSEMARY, the little girl down the road has had her wish—it has snowed at last. Today, houses, roads, hedges and trees are mantled soft in gleaming snow, and the children are seen trudging happily in its new-fallen depths, making it into balls and snowmen and bringing out trays to serve as toboggans.

At what age does one turn from welcoming snow to deploring its arrival? Perhaps as one grows older its advent provokes mixed feelings. One is more conscious of the dangers underfoot and the possible consequences of a fall, but one cannot at any age fail to perceive the shining loveliness of new soft fallen snow. Apart from the visual beauty, the deep, muffled silence is strange and compelling.

The silences of winter are many and varied in their texture. It is surely the most silent of the seasons. There is the patient silence in the leafless trees, stark against a windless sky; a deep satisfying silence about a fallow field. A desolating silence can be felt on certain grey-misted mornings when iron cold grips the earth and the air and enters the heart. Silence enfolds the empty hop gardens, the ladders against the orchard trees, the five-barred gate and the haystacked barn. But there is no deeper, richer and more eloquent winter silence than that which gathers on field, road and city street with the first fallen mantle of snow.

"Personal Choice" is a short programme devoted to certain well-known people's favourite poems and introduced by them in person.

The other evening it was J. B. Priestley's "Personal Choice" and I was gladdened to hear the poets who meant so much to me in my early days—Rupert Brooke, Walter de la Mare, Thomas Hardy, G. K. Chesterton, W. H. Davies and others. All the poems found a joyous response and it was good to hear Priestley himself read some of them.

The next day I opened my collected poems of Rupert Brooke and re-read "Dining Room Tea" with which the programme started. How beautifully it tells of one of those "immortal moments" which, though so fleeting and rare, tells so much. I read other poems, too, those read and learned many years ago on rattling trams from the south-west of London to my place of work north of the Thames. One has heard Rupert Brooke's poems decried by those with modern tastes but are there lines more lifting to the heart than these for instance?

"We are Earth's best, that learned her lesson here.
Life is our cry. We have kept the faith!" we said;
We shall go down with unreluctant tread,
Rose-crowned into the darkness. . . ."

It occurred to me that "Personal Choice" could be a most enjoyable programme for a Women's League meeting. Three or more members could introduce their own anthology limiting their time to fifteen minutes as on the B.B.C. Or such a programme could be interspersed with music of one's choice. Judging from a programme, "Song and Verse", given at our W.I. recently, it should meet with rich approval.

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The novels of Elizabeth Taylor have always delighted me. Her feminine observations, her eye for the eccentric and her engaging wit give her books an unusual and individual quality. Her latest novel, "Angel", is as memorable as anything she has written and will give great satisfaction to those who admire Mrs. Taylor's work.

Another novel I have very much enjoyed recently is "The Sandcastle", by Iris Murdoch. The characters are set against the background of a public school—one of the masters, his wife and a young woman who is to paint a portrait of the retired headmaster, being the principal figures. It is an absorbing and tense novel, finely written with characters and situations sympathetically conceived and understood.

VIEWS, NEWS AND NOTES

By A. B. Downing

(Mr. Downing's notes will, in future, appear under the above title.)

HIBBERT Scholars these days are rather rare birds and when they appear they always seem to fly to America, as if by some sort of homing instinct. The latest fledgling, over which we Mancunians can heartily rejoice, is Mr. Frank Walker, B.A. He has this year secured the coveted scholarship and hopes, I gather, to go to Harvard to sit at the feet of Professor Luther Adams and Dr. Paul Tillich. Mr. Walker took his Honours Degree at Manchester, where he spent two years as a student at U.C.M., followed by three more at M.C.O. He has, therefore, had the best of both our Unitarian worlds and an excellent preparation for his year in Harvard. May he have a thoroughly profitable time in the U.S.A., where it is reliably reported that not only doctors but also dogs develop peptic ulcers! I know Mr. Walker only slightly, but I think he will be immune from such psycho-somatic ills. Let us hope so, as we give him our good wishes and congratulations.

I learnt the other day that parsons, priests and nuns can travel for half-fare in the U.S. Those of us who are going to the I.A.R.F. Congress in August are naturally wondering whether the concession will apply to us. It may not, of course, and we can hardly complain if it doesn't. Principal Kenworthy and I who, with others, are going as official delegates, are wondering desperately how we are going to cope with the U.S. visa application form. This is a formidable document.

We shall be in the States for not more than a month and our trip will be harmless enough in all conscience, but we have both to give precise details of all our movements since the tender age of 16 and of every organization *of any type* (American italics) with which we have ever been connected ! An American lady in my French class was quite amazed when I told her. She fondly imagined that it was just as easy to enter America as it was apparently for her to leave it.

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In our congregational affairs, when we plan ahead at this time of the year, we have to keep reminding ourselves of the G.A. meetings in London (April 15-18). In a note from our headquarters the other day, which I received in common with other secretaries of various bodies, John Kielty reminds us that this is the year of the Triennial elections to the G.A. Council. I gather that those people who are *appointed* to the Council must not get mixed up with those who are *elected*. Now is the time, therefore, to start thinking about putting nominations forward. In these important matters you cannot start thinking too soon !

And start thinking, too, about all the questions you would like to put to chairmen of departmental committees when they are all on the platform with the President. At the G.A. annual business meeting we Unitarians always seem to be afflicted with what the French call the " staircase mind ". We can only think of the searching questions we would have liked to put when we are on our way downstairs out of the meeting and the chairmen have retreated again into another year of administrative silence. So chapel officers be warned ! If there is something about the G.A. you want to know, make a note of it *now* and in due course *instruct* your delegate to ask the necessary question. I myself cannot see any possible objection to the principle that we have a perfect right to know everything that goes on in our name or on our religious behalf. One of the purposes of this column is gently, politely, to awaken within your liberal bosoms a healthy curiosity about all our denominational affairs. We all need to be aroused from our denominational slumbers as the philosopher Kant was once, on his own confession, aroused from his dogmatic ones.

SOCIAL SERVICE DEPARTMENT

By Arthur Peacock

THE appointment of a commission to study social services in the welfare state and the possibilities offered today for practical work for our churches was the outstanding decision made at the recent meeting of the Social Service Department held in London under the chairmanship of Rev. P. C. Whiteman.

The commission is to present its report in the autumn to the General Assembly Council and a session will be devoted to its consideration at the 1959 G.A. Meetings.

At this meeting, reports were received from representatives who had attended meetings of The British Council of Churches Social Responsibility Department; The Standing Committee on Sex, Family and Marriage; The National Peace Council. Discussion took place on such varied matters as road safety, visits to prison by children of convicted persons, television and effect on young minds of certain type of films, opportunities for helping elderly people.

It was decided that at the annual meeting in Assembly Week Miss Margaret Stevenson and Mrs. Marjorie Mitchell would speak on " The work of the department ", and give information about matters of social concern which have come to their knowledge on the various bodies on which they represent the movement.

The Hon. Secretary of the Department is to give an address at Reading on February 13 on " Unitarianism and the Welfare State ". Mr. George Lowthian, M.B.E., Treasurer of the Department, is to speak at the annual meeting of the Gorton congregation and also at the forthcoming annual meeting of The Men's League and National Union of Lay Preachers. As Treasurer of the Department, Mr. Lowthian is concerned to secure more church affiliations and individual members. Church affiliation fee is 5s. per annum; individual membership 2s. 6d. Details from Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL.: EUS. [illegible] Editorial : EUS. [illegible]

CORRESPONDENCE

Letters should be addressed to the Editor, " The Inquirer ", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Unitarian Congregations

SIR,—I have just received *The Inquirer* of November 23 and would like to make a brief comment on the leading article " The Inheritance ".

After pointing out that nobody is prevented from joining in the life of a Unitarian congregation if they wish to do so, you say, " But a simple human fact prevails, as it prevails elsewhere. Men who do not wish to engage in a religious service after the manner of a certain congregation do not attend ".

If I believed this were the whole truth, or even the most significant aspect of our truth, I would see little future in Unitarianism beyond an ever-increasing isolation of congregations. Theist here, Humanist there and something else in another district.

And nowhere at all for those whose religious conviction is founded on commitment to the community before commitment to theologies or ideologies; for those who put brotherhood before belief (or unbelief ?).

I cannot see a simple human fact but a rather complicated human contradiction. It is the contradiction between what we are and what we should become. And in this lies the hope of progress.

In the same issue there is a Humanist-Christian dialogue by Mr. Randall Jones. But would any intelligent Humanist begin by saying dogmatically, " Prayer is a waste of time " ? I hope not. Since I cannot feel any belief in prayer it would be silly and dishonest for me to pray. But for those who believe in prayer it would be equally silly and dishonest not to pray.

Those who lead principled lives can find a fellowship which is greater than that which comes from mere uniformity of belief, for they have in common a sense of direction and purpose in their day-to-day lives.—Yours,

Melbourne, Australia. *Roy Hartkopf.*

What Shall We Do ?

SIR,—It is very tempting to agree to follow Mr. Malbon's advice and renounce war altogether. But what we have to do is first to face the probable, almost one might say, the inevitable, consequences. The Russians are determined to subdue the whole world—compel them by force, if need be, to live according to the Moscow pattern. For those who resist to the uttermost—death. Let me give just one concrete instance, which is a fact, not a hypothesis. I have an intimate friend, a German. She married an Englishman, has lived a large part of her life in England, and her sympathies are with the English. A kinsman of hers was told, during the Hitler regime, that he *must* divorce his wife because she was a Jewess. What the penalty for disobedience was to be or what was the outcome I do not know. Those with husbands or wives will easily realize the agonizing nature of such a situation.

Then there is the question of warfare itself. In order to carry out their purpose the Russians would probably have to engage in several minor campaigns; those belonging to countries already subdued would be forced to be enrolled in the Russian armies; otherwise again they would be shot. Not all people are heroes, or have the glorious courage of the martyr. So it comes about that many who hate and condemn war, would be forced to fight the battles of their masters.

I do not say these things to provoke controversy but because I see the question as a fearful problem, whichever way you look at it. I can find no solution, and I wish very much that Mr. Malbon or others of your readers and correspondents could offer one.—Yours,

Hawkshead. *E. M. Abel.*

(Continued on page 40)

THE INQUIRER
YOUTH SUPPLEMENT
BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

TOP PRIORITY

By Dudley Richards

(Previous January issues have carried reports of the past year's Youth Leadership Courses. This time Mr. Richards writes about his plans and hopes for 1958.)

THE new year is already old. It is to be feared that many of the hopes that it inspired and the resolutions that it prompted have grown somewhat decrepit also. A real Christmas celebration might have sustained us longer, and maintained our buoyancy of spirit and our sense of purpose. But the feeble flickering light of the sort of Christmas that is celebrated by us and by others has hardly enough radiance to guide our feet to the end of the old year.

It is true that there is a Unitarian theory of partnership with God in the process of creation; but in practice most Unitarians seem to be Calvinists, believing that this or that state of things is predestined and there is nothing that we can do about it. Will 1958 be any different from 1957, for all the resolutions that some of us have made or the hopes that have glowed in our hearts?

The glad new year that is hailed by one of our own Unitarian hymns does not need to be utterly different. It is another year of many good things—setting suns, summer glow, happy work, thinker's thoughts and prophets's dream. It is another year of life's delight and another year of God. And it is, praise be, to be another year of Youth Leadership Courses.

A New Emphasis

We began in 1953, so this will be the sixth year of these most excellent and most encouraging enterprises. They have been so good, so enjoyable, that it seems impossible to make the Courses of 1958 an improvement on those of previous years. But we can at least try to improve the curriculum and make the Courses even more effective for their purpose. What is that purpose? It is not the training of club leaders in the usual sense of that phrase. What we hope is that all the young people who attend these Courses will give other young people a lead through a better understanding of our faith and its relevance to the needs of the world today, through a deeper sympathy with their comrades of every age, and through their devotion as well as their enthusiasm. This year we shall try to find a new title for the Courses which will more accurately and satisfactorily describe them than the present one.

But the rose will smell as sweet under another name; and this year's Courses will only be a different variety of the same flower. We shall not try to do so much in a single week-end. So far we have run only one Follow-up Course, but we intend to arrange more of these, and their curricula will concentrate on the practical aspects of running a youth club-programme planning, for example. As far as what may be called the ordinary Courses are concerned, we shall give particular attention to two subjects. One is our faith, its history, its achievements, and its significance in this present age. The other is personal relations, treated with special reference to the youth club and to the larger fellowship of the church of which the youth club is a part.

The plan of the week-end will be much the same as before, prominent features being the get-together on the Friday evening, at which we are required to get to know each other's Christian names, and the names of the churches from which we have come; the service on Sunday morning, and the epilogue of worship which concludes each day; the afternoon excursion and evening social on the Saturday; and the final session at which we discuss the value of the Course, offering praise and criticism as freely as we like. Group discussion is very effective in helping to solve the problems of shyness and reticence; and by the end of the Course we are a compact family which is reluctant to break up and would like to know when the experience is to be repeated and whether we could have a whole week of this sort of programme.

Co-operation Essential

And so away they go, year by year, and we can say that they all seem to have had a wonderful time and to be eager to take back to their churches, and to their League branches, some of the advantages that they themselves have derived from this week-end on the heights. More than two hundred of them have gone through these Courses so far. Where are they all today? Are they all highly-trained young people, competent to take over the church and the Sunday School at once (supposing they were allowed to)? Have a heart. We get them for just one short week-end. What happens afterwards? Here is a problem. Churches, Sunday School and League branches, or an alliance between some or all of these, ensure that those young people who wish to attend a Course are given adequate financial support. And there the matter seems to end as far as most churches are concerned. Very few arrange that their young representatives shall be able to report on the week-end to the church committee, or, what would be better still, to a congregational meeting. So far as I know, only one District Union of Churches has thought of making these Courses the subject of one of its quarterly meetings, and inviting some young people to give their impressions of a Course and answer questions about it.

We do what we can to prepare the young people for the fact that there is a difference between the intense exciting experience of a Course and the steady, patient, day-in day-out effort which is required by loyal support of a church. But I did hear, a year or two ago, one or two young people who were so depressed by the contrast that they lost heart and the church seemed to derive no benefit from having sent them to the Course. Supposing that I was correctly informed, it may be retorted that they should not have given in so easily or quickly. But these are very young people, remember, and I must repeat that we get them only for a week-end. The church has them week by week and year by year. What is the church doing to inspire them, or at any rate, to maintain the inspiration and foster the enthusiasm that may come to them at a Course? These Courses, it must be very strongly and emphatically stated, are for the benefit of the young people themselves, as well as of the churches to which they belong.

Future Possibilities

Churches are generous with financial support of the young people: I hope that more and more of them will give them some sort of welcome back and show interest in all they have heard and done during the week-end. But churches can do more. What about a week-end inspirational course within the church itself. What about a week-end for the young people from churches within one district? And why for young people only? We need such courses for our older members also; and if they were properly planned I am sure they would prove as beneficial and enjoyable as any week-end for young people. Why not a church week-end for younger and older people together? There is no end to the exciting possibilities. I should certainly like to see nationally-organized week-ends for adults corresponding to our present Leadership Courses.

One of my hopes for 1958 is a considerable increase in the income of the Religious Education and Youth Department. When all our schools and churches are giving us adequate assistance, when more individuals subscribe to our funds, and more people with some money still to spare think it worthwhile to increase our capital, or to make us gifts for special enterprises, then the Department may become a Department of religious education of adults as well as young people. Until that happy day arrives we must concentrate our work on providing for the needs of young people.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 2, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Student (U. C. Wales)
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Comm. G. E. [illegible]
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Miss M. E. [illegible]
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (February 9), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible] McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. B. L. Golland
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. [illegible]
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. O. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. [illegible]
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. D. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mrs. [illegible] Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitcham, 6.30, Comm. L. Edwards
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Coseley, Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. [illegible] (also 6.30 1st Sunday in the month)
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. [illegible] Goring
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. [illegible]
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. J. M. Quinn
Guildford, Ward Street Church, 11.15, Rev. E. [illegible]
Hale Chapel, Hale Barns, 10.45, Student, 6.30, Rev. A. B. Downing
Halifax, Northgate End, 10.45, Mr. F. [illegible], 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Winifred Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. [illegible], 3.30, Junior Church
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible]
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, [illegible], Miss J. E. [illegible], [illegible], Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Mr. J. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. N. Kennedy
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, [illegible] Road, [illegible], 3, Sunday School, 6.30 Rev. N. Kennedy
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11, Mr. E. E. [illegible], 6.30, Dr. S. J. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mr. John [illegible]
London, Golders Green, Hoop Lane, 11, Mr. S. R. [illegible], 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
London, Ilford, High Road, 11 and 6.30, Mr. T. E. [illegible]
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. W. [illegible]
London, Leytonstone, Lea Bridge Road, [illegible] Green, 6.30, Rev. Dudley Richards
London, Mansford Street Church, Bethnal Green, 6.30, Supply
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Supply
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur [illegible] (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. [illegible]
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. John Kielty
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
Macclesfield, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (February 9), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. E. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. B. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. [illegible]
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 2.30, Rev. B. B. [illegible]
Northampton, Kettering Road Church, 11, Mr. A. W. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam,
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal.
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
Ringwood, Hants, The Meeting House, ——
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill.
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible], 6.30, Mr. D. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
[illegible], [illegible] Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply.
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. [illegible]
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), ——
Wallasey, Memorial Church, Manor Road, 11, and 6.30, Rev. L. A. [illegible]
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. A. [illegible]
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
West Kirby, Broadfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mrs. T. Gill.
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 152 [illegible] Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Minister Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended — Enquiries — Mrs. [illegible], Tel. 40-232

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Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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(*Continued from page 37*)

New Features

SIR,—May I be permitted to express the opinion that the two new features introduced in this week's *Inquirer* can, each in its own way, prove of real service to the members of our community of churches.

In his column this week Mr. Downing draws attention to one serious weakness in our Movement. That information regarding the activities of certain Trusts and Committees appears to be withheld may be due to the splendid isolation in which the several branches of our "Denomination" seem to operate, and to some extent, this reflects the way in which Unitarianism grew, and also emphasizes the fact that we have no co-ordinated system of Church government.

It is to be hoped that Mr. Downing will return to this theme and, in so doing, draw the attention of your readers to the effect which the operation of certain trusts may have upon the Ministers, the Churches and the Movement in general; indeed, one readily calls to mind the Widows' Fund (Lancashire and Cheshire) and the Ministers' Stipend Augmentation Fund (the "Liverpool Fund") as two examples where unfortunate effects could result.

If Mr. Downing's and Mr. Long's columns serve to make us aware that in this age a fresh approach is necessary both in the matters of Church government and the re-statement of theological ideas, they will be of much value.—Yours.

Nottingham. *E. Rowland Green.*

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

LONDON: Tuesday, April 15, to Friday, April 18

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association Secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 16, at 10 a.m., in Conway Hall, Red Lion Square, London, W.C.1. Resolutions intended for the Agenda must be sent in writing by March 1 accompanied or quickly followed by the names of the mover and seconder.

This is the year of the Triennial Election and nomination forms have been sent to the above-mentioned persons. They must be returned not later than March 1.

15 Gordon Square,
London, W.C.1.
John Kielty (Secretary).

Unitarian College, Manchester: College Youth Services: The Lent Term series began on the first Tuesday of the new term with the theme, "Year of Space or Year of Grace". Other titles this term are, "Summat for Nowt", "Community Church", "Don't knock the sob" (emotional freedom), "Not one of our sort" (class prejudice), "Me and You in the Stew" (facing today's world dilemma). The services are designed for young people but adults may attend the service though not the discussion meeting which follows. Organization this year is by the new students. A publicity sheet containing all dates, titles, and travel information, has been circulated. If you would like one please write C.Y.S., Unitarian College, Victoria Park, Manchester 14. Services are on Tuesday evenings at 8 p.m.

Crewe: The Annual Sunday School Party and Prize-Giving was held on Saturday, January 18. Fifteen scholars had *perfect* attendance marks. Flowers were sent from the Sunday School to Mrs. Livingstone, age 97 years, the oldest member of the Church.

Jane Badland

"I will worship him placing at his feet the treasure of my heart. . . . In my desolate home only my forlorn self will remain as my last offering to thee." These words of Tagore of God's messenger, Death, might well have been Jane Badland's when, on January 2, she attended the New Meeting Church, Kidderminster, to say farewell to her sister, Caroline. So soon as Friday, January 10, she made that "last offering", and on January 15 we gathered together once more in the New Meeting Church, and once again the Mayor and Mayoress were of our number, this time to bid Miss Jane good-bye. Had she lived till May 15 she would have been 106 years of age.

At the New Meeting Church Miss Jane will be remembered above all for her work in the Sunday School. She became Superintendent of the Girls' Sunday School on July 5, 1878, and occupied that position for close upon sixty years. In her time the school was large numerically and needed to have a person of really strong personality in charge, which Miss Jane was.

She was remarkable for her power of mind, of which she gave abundant evidence even in extreme old age when she was very much hampered by deafness and weakness of sight. To the end she continued to take a keen and active interest in matters pertaining to the welfare of people, particularly at the church. Like her sister she worked resolutely for the Kingdom of God.

As with Miss Caroline, Miss Jane was very largely what she was because of her Puritan ancestry. A Rev. Thomas Badland was the first Nonconformist minister in the city of Worcester. It is matter for satisfaction that people today are again realizing their indebtedness to the Puritans, to such as Baxter of Kidderminster, Badland of Worcester and countless others. E. W. H.

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Printed by Wightman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester Wholesale [illegible], Deansgate, Saturday, February 1, 1958